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A CRITIQUE OF
"REVIEW OF CURRENT
EDUCATIONAL SERVICES FOR
YUKON INDIANS
AND
RECOMMENDATIONS FOR PROGRAM DEVELOPMENT"
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POLARPAM

- As stated before, one cannot hope to resolve the dual responsibility of the Minister of Indian Affairs and Northern Development with recommendations that are clearly intended to satisfy the Yukon Territorial Government, and do not meet the basic needs and demands the Yukon Indian people have been making for years. This conflict of interest will continue to exist until 1). the Yukon Native Brotherhood is accepted as the true voice of the Indian people, as the Y.T.G. is the true voice of the White people; and 2). the Yukon Indian is allowed to develop and grow as a people.

The Federal Government has the responsibility to the Indian people for the education of their children. The Federal Government has chosen and has invested money in the Yukon Territorial Government to meet the educational needs of the Indian people. This has been a very poor investment. The Yukon Territorial Government has not been meeting the needs and this is apparent not only in the drop-out/push-out rate but the situation of the Indian people as a whole without any accountability for expenditure of Education funds allotted to the Yukon Territorial Government on behalf of Yukon registered Indians to the political association representing them.

We demand and have proposed solutions to this. LISTEN and it will benefit all!

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- Each of the twelve Bands in the Yukon has individual differences in their educational needs and goals. By visiting only four of the communities outside of Whitehorse, I question how realistic the total review is. If a true representation of the "local Indian concerns" were desired, a meeting with the Kluane Tribal Brotherhood would be imperative. (It is apparent that such a meeting did not occur with the listed advantages, disadvantages and discussion of alternative C on page 21).

- It is reassuring that MacArthur and Baker made note of the dearth of information and data on Indian students in the Yukon. This factor has been used as a leverage against the need for specific programming for the Indian people and is a detriment to all involved in the education process.

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- It is the subjugation of the Indian children into the Territorial schools that occurred without any consultation with or approval by the Indian people. The agreements were signed only by the Y.T.G. and the Federal Government.

- In the 1964 General Tuition Agreement (2(a)), it states that "Indian children (should) attend Territory public schools in preference to Indian schools in so far as this is practical" (my underlining).

Who determined the practicality of the situation?

Is it "practical" to send children hundreds of miles from home?

Who's definition of "practical" was used?

Is it "practical" to teach a child he is not good?

Is it "practical" to teach a child that their life is not good?

What parts of this Agreement are still legally binding?

Again, the Indian people were never consulted about their own lives!

- The inability to identify specific dollar amounts given to the Yukon Territorial Government by the Federal Government for Indian education is another leverage the Department uses for the domination and co-option of the Yukon Indian people into the Territorial system. Through discussion with various concerned and knowledgeable people, it has been verified that to determine the amount of monies spent would be a matter of the compilation of data in the Yukon Territorial Government and Federal Government files. This information, as with the data on Native students, would benefit all involved in the education process.

- In the "Historical Background" section, MacArthur and Baker outline the two reports set up by the Yukon Territorial Government in 1960 and in 1972. There is no description of the reports done by the Yukon Native Brotherhood -- Policy Paper of 1972 -- The Yukon Association of Non-Status Indians -- Barriers to Education -- Council for Yukon Indians -- Together Today for Our Children Tomorrow.

If this paper is purporting to give an unbiased background, where is the description of the Native reports?

When will the Governments start consulting the Indian Governments on Indian matters? When will the Governments start respecting the Indian people for being Indian people?!

- It is true that the Yukon Territorial Government is becoming more aware of the cultural differences and needs, and its relevancy to the curriculum. This is only a whisper, albeit a start, in answer to what has been shouted for decades.

- It is encouraging that Baker and MacArthur noted that the School Ordinance is restrictive in allowing direct Indian control within the Territorial school system. Note that Amendments must be passed by the Yukon Council but may be made by the Commissioner's Order. If the Minister of the Department of Indian Affairs and Northern Development was truly concerned and responsible to the Indian people, the school system could be functioning for rather than against the Native needs.

- It is an understatement to say that the Yukon Council has not been very active in promoting programs for the Indian people and that some distrust has developed between the Yukon Territorial Government and the Native people.

A cursory look at the situation and history of the Indian people of the Yukon is evidence enough.

- With the mentality and attitude of the present Governments, the Yukon Act and the Indian Act cannot possibly function together in harmony. The former is concerned with the exploitation and expansion of the land, its people and its industry; the latter for the human growth and development of a cultures' survival!

- It is interesting to note that Baker and MacArthur state that the Minister has the authority to designate the schools which Indian students are to attend (Indian Act, section 118).

Why has the Minister not worked for the Indian people?

Why has the Minister not agreed to the National Indian Brotherhood paper on Indian control of Indian education in the Territory then?

Why should the Indian Bands of the Yukon Territory not choose who they desire to be their education agent for their children?

WHY CAN WE NOT CONTROL OUR OWN LIVES?

It is a matter of personal whim --(industrial power?!) that the Minister does not have the Native concern in mind in any policy changes or actions.

- The Yukon Native Brotherhood was a major contributor to the development of the National Indian Brotherhood's paper of Indian Control of Indian Education. The needs outlined in that paper are those of the Indian people of the Yukon Territory.

Why shouldn't the paper Indian Control of Indian Education be applicable to the Territories?

- Chretien stated that the Yukon Territorial Government would make provisions allowing the existing system to accommodate the "needs and wishes" of the Indian people.

THIS HAS NEVER BEEN DONE!!

- It is interesting to note here that it states that the Yukon Territorial Government says that special funding was refused by the Department of Indian Affairs and Northern Development, yet the Department has no records of funding requests. On Page Five of this report it is recorded that some members of the Yukon Council "have opposed the expenditure of public funds for (the Indian people)".

How much of this is a misunderstanding and how much is a lack of concern? If the Yukon Territorial Government truly wanted to accommodate the needs and wishes of the Indian people, funding could have been made available! And people question why "some distrust" has developed?!

- I agree there is no point in belabouring the issue of the Remedial Tutor Program. It is another example of neither the Territorial nor the Federal Government being concerned with the requests of the Indian people and the continual paternalistic attitude and forced assimilation to the White system.

- It must be noted that Baker and MacArthur state that because of the "unsympathetic political forces" prevalent within the Yukon Council on Indian concerns, the Yukon Indian people "rely more on the Federal Government" with respect to education and health.

The Yukon Indian people don't have a sympathetic political force anywhere! We are forced to choose the lesser of two evils and therefore receive the "lesser" of what we need and should have.

Who has listened to us with regards to our concern with the "detrimental social effects" known to occur from the economic and resource development?

- Some of the factors which cause the high drop-out/push-out rate are listed. Yet, the alternatives outlined in this paper that are most acceptable (to the Yukon Territorial Government that is) do not include solutions to facilitate these. i.e. Two problems are: 1. long daily bus rides and 2. alienation in the White city. A possible solution to this: 1. A community-based school .

This is not one of the alternatives outlined as "feasible" in this paper. Yet, this solution would facilitate more than just the feeling of alienation in a White city. If schools were based in the communities, families wouldn't be broken up; communities wouldn't be spread all over the Territory; the Bands could participate and watch their people grow and learn together.

The concerns listed (plus others) have been said time and time again by the Indian people for years. I wonder now if it will make any difference because some White people from Ottawa have verified it?!

- They use such terms as a "strong desire" and "appears" that Indian people are not being recognized nor represented appropriately.

Let us put this in more realistic terms:

We demand recognition of the Band authorities as local government and it is a fact that we are not represented on any committee or decision-making body that our numbers warrant.

- Yes the concerns coincide to those expressed by the Canadian Indian communities generally. Yes, all across Canada the Indian people are being subjugated, assimilated and forced to co-opt into the Federal/Territorial/Provincial plan. The concerns are similar so why not listen to the Native people across the land? Why not let the Indian people influence and control their destiny? Why not Indian Control of Indian Education North of 60? How could the application of such a policy be detrimental to the Indian people or in the long run to the Territory itself? Why can't both Governments think further than four years ahead?

The present system simply proliferates the social welfare system.

- There is no question that political considerations have impeded action designed to respond to these aspirations. It was a political consideration by the Federal Government not to have the National Indian Brotherhood paper Indian Control of Indian Education apply to the Territories; It was a political consideration by the Yukon Territorial Government not to accommodate the "needs and wishes" of the Indian people; It was a political consideration by both the Yukon Territorial Government and the Federal Government to go ahead with the Remedial Tutor Program transfer; It has been and still is a political consideration by both the Yukon Territorial Government and the Federal Government to make decisions for and without approval and/or consultation with the Yukon Indian people.

Yes -- it would appear that political considerations have impeded action designed to respond to the aspirations and needs of the Yukon Indians!

- The areas listed as the most agreed upon are true. Each area opens a gammit of needs and recommendations already made by the Indian people to slove these problems. A few of the immediate solutions to these concerns are:

1. Respect by the Yukon Territorial Government and the Federal Government of the Yukon Native Brotherhood as the voice of the Yukon Indian people;
2. Respect and accommodation by the Yukon Territorial Government of the Indian culture and cross-cultural differences within the school system;
3. Yukon Territorial Government co-opting into the Indian cultural system;
4. Development of skills at the community level;
5. Programs to work for not against the growth and development of the Bands;
6. Facilitation of the Indian Culture, value, beliefs and religion into the school system.

- I would not praise the Yukon Territorial Government for the programs they have that relate to Indian culture. Anything they have formed, ie. the Native Language Program and the cultural programs, has come into being by the determination, effort and push by the indian people.

- Very True. The education staff are eager to receive more culturally related material. Most concerned staff are aware of the cross-cultural problems and differences that exist for the student and truly want materials to assist them in overcoming them. Yet, the curriculum development section of the Yukon Native Brotherhood is so limited in all areas that materials and resources cannot be produced to meet the need or demand. More than just moral and verbal support is needed to produce culturally related materials for use in the schools.

- Both the Territorial and Federal Governments must realize that the "Indianization" (as they call it) of the school services is not just for the betterment of the Indian child. A cross-cultural situation exists for anyone living in the Yukon. It is because of those people who choose to ignore this, or not admit to it, that the state of deprivation and demand exists in the Yukon today.

The so-called "Indianization" is the respect and acknowledgement of a strong and different culture of the North and of our land. The development of a Native oriented curriculum would only be a step forward in the education process for all who participate.

- As stated before, the Yukon Native Brotherhood's Curriculum Development Department, with its present financial constraints, cannot even be considered a 'bandaid' to the problem.

- The Treasury Board's decision that all education funding is to be channelled through the Territorial Government is an erosion of Indian rights. The Territorial Government does not or should not have the monopoly on education. They have in the past, and it is obvious that their system does not meet the needs of the Indian people of the Yukon. (Out of twenty-two thousand people in the Yukon, approximately sixty-seven hundred are aboriginal people). It is obvious the Federal Government is abrogating its responsibility to the Indian people under the terms of the Indian control policy (That Indian people should control their own destiny).

- A review of the entire matter of agreement between the Yukon and Canada, relative to the education of Indians, shows the continual paternalistic attitude with the goal of domination and assimilation of the Indian people into the White Euro-Canadian system. It does not show any attempt to meet the true needs of the Indian people (with reference to the paper by Collyeen Bunn, October/1978, entitled Preliminary Study Areas of Concern in Native Education). The review acknowledges that until both the Yukon and Canada respect the Native organizations on 'par' with their form of government, then the destruction of a people, that has been and is still taking place, will continue.

- It is true--the Yukon Indian Education Centre would be a test of good faith, but it cannot be considered the answer. It must only be considered as a portion of the solution to the problem by all.

The purpose, to name but one, would be to draw together all programs being administered by the Yukon Native Brotherhood's Education Department, federally-funded education programs mainly serving a Native clientele and all programs with Native content. This would ensure control of Native programs to be administered within the schools.

- It should be stressed that the Yukon Indian Education Centre

would require extra funding, since the dearth of monies available now for Indian education is part of the problem. As well, the Yukon Indian Education Centre should not be dependent upon, nor held-up, in anticipation of a land claims settlement. The government has used the Indian people too often for this to be a factor. The educational process is continuous whether a settlement is reached or not!

- MacArthur and Baker are quite right in feeling the Yukon Native Brotherhood Education program's target for the retrieval of the Native students who are pushed-out/dropped-out is not a duplication of services. It is obvious that a new approach to the problem is warranted. Since almost 90% of the Native students fall into this category, the present Territorial system is obviously not working. The Territorial Government officials should be pleased to have an extended alternate system working for the same goals. Besides, I seriously doubt that it would be possible to duplicate a program with such a high student failure rate as the Department has.

- It is an unfortunate dimension of the Territorial Government that the Special Advisor on Native Affairs exists! The recognition of such a position, with the past records of both governments with Indian affairs, would be another step in co-opting into the Territorial system. As well, the acceptance would release the Federal Government of its responsibility to the Yukon Native people.

On page five, MacArthur and Baker state that "some distrust has developed". This distrust cannot and will not be obliterated in a short period of time nor with the creation of a token Indian position within the Territorial system.

- If the Yukon Territorial Governemnt firmly believes they have fulfilled the terms of their agreement on Indian education, then the lack of trust the Indian people have and the lack of involvement the Indian people want with the Yukon Territorial Government is more than justified. If the Yukon Territorial Governemnt firmly believes they have fulfilled the terms of their agreement on Indian education, then they surely are for the slow death, with little consideration, of a people.

- If the modifications, since the 1964 agreement, should be viewed in relation to those which have been made in provincial terms, then the government should view Indian education in provincial terms and make the National Indian Brotherhood paper Indian Control of Indian Education, applicable as it should be to lands north of 60°!

- With the Yukon Territorial Government making such a position in support of the existing School Ordinance, it is blatantly making a stand in supporting the restriction of allowing direct Indian control within the Territorial system. To me, this means the Territorial Government is blatantly supporting the failure rate of Indian students and the destruction and assimilation of the Indian as a people.

- The Federal Government has the mandate to declare any institution as the education agent for the Indian people (Indian Act Sec. 118). The Minister of the Department of Indian Affairs and Northern Development, if sensitive to the Native needs and demands, could declare any organization as the agent and could enter into an agreement with the Yukon Native Brotherhood for the education of the Indian children of the Yukon.

- In legal terms, it could and should come down to the Indian Act versus the Yukon Act. Why not let the courts decide whether civil servants should make decisions for the Indian people or the Indian people should have control over their own lives and destiny?

- From my brief meeting with Mr. Faulkner in November, he did inform me that he is not in support of a separate school system. What right does this one man have to make decisions for rather than with the Indian people? In any case though, I do not think the decision has to be so clear cut. The present system does not meet the needs of the Indian people, so something must change. We need and should have the right to choose who our education agent will be, i.e. if a Band decides not to have the Territorial government as the agent they should be able to opt-out (as the Kluane Tribal Brotherhood has chosen to do) and be financed (as the Kluane Tribal Brotherhood has not been able to obtain).

- The racial tension that is discussed here is caused by the white people and the system they have subjugated upon the Indian people. De

public would consider it divisive only because they could no longer deprive the Indian people of their culture, pride and development.

There is no doubt in the Native peoples' mind that the inclusion of Native oriented programs into the school is a positive force in creating more harmonious community relationships. As stated before, what Baker and MacArthur called the "Indianization" of the school system would benefit all involved in the educational process. It is the white society, or the few on the Yukon Council who outwardly oppose the funding and need for Indian programming, that have forced the Indian people to demand a separate school system. This demand is being made for the survival of a People!

- The desired contact between Yukon Native Brotherhood Education Consultant and the Yukon Territorial Government education staff has been improved and is developing. This is due mainly to the personality and sensitivity of the former Minister of Education, Eleanor Millard. The future of this relationship rests in the hands of Howard Tracey, the present Minister of Education, who's sensitivity and concern of the Yukon Native people is questionable.

- It is good that MacArthur and Baker realize the necessity not to jeopardize land claims negotiations. Yet, they must also realize that the Government cannot use education as a leverage to rush or speed up negotiations for a settlement. The educational needs of the Indian people cannot, should not and need not be held-up until a settlement is reached.

- Severe repercussions will occur if the needs and demands of the Indian people are not met. Why should the Territorial Government have the monopoly on education? Presently, they are failing drastically. On economic terms, they were and are a very poor investment for the Federal Government for Indian education. Why did the Indian people have to conform to the Territorial government egocentric desire for control when it is not doing any good?!

- There is no question that clarification is required regarding the implementation of Indian Control of Indian Education north of 60°. If the Department of Indian Affairs and Northern Development is truly wishing to give more control and responsibility to the Bands, then they should practise what they preach and give the Bands the control they want and need. Each Band has their own needs and desires; each Band must be dealt with in respect and accordingly. Why shouldn't the National Indian Brotherhood paper be applicable to the territories.

- Why do the expenditures for Human Development always have to be viewed in light of current fiscal financial restraints, and yet industrial expansion has the "green light" regardless of the economic situation. Yes, it is true that the expenditures needed to meet the true needs of Yukon Indian Education are expensive. The destruction of the Yukon Indian has been extensive. Yet, why can't the government view the expenditure in light of the long-term benefit. Why do the governments continuously view the situation in four year blocks.

Education of the Indian People, the Indian Way will not proliferate the Social Welfare system as the present territorial system is now doing.

- It has been stated a number of times throughout this critique, as well as a number of times throughout the years by the Indian people, the native people should have the right to determine who they desire as their agent for the delivery of educational programs. The federal government and territorial government must start respecting the Yukon Native Brotherhood as the government for the Indian people and asking on their demands. It is erosion of anyone's right to be forced into a system without choice and without discussion.

- It must be noted that the Minister is also in power to enter into agreements with the Indian governments with respect to the education of Indians if he so wishes. The present Minister of Indian Affairs retains the same paternalistic attitude that his forefathers had - he will make decisions for and on behalf of Indians without a consideration to the Indian people for having the ability to make decisions for their own lives.

- Of course our attempts to gain autonomy have centred in the education system as the Government has known and utilized for over a century. The education system is where the greatest headway can be made for the assimilation and brainwashing of the Indian people into the White system. Education is the essence - the spearhead - of any cultures survival. The Remedial Tutor Program was just another example of the Territorial and Federal Government's attempt to subjugate and destroy the Yukon Indian people.

- In viewing all the alternatives suggested by Baker and MacArthur the advantages and disadvantages are necessarily the same with respect to the Indian people and their needs and goals. Throughout, it is apparent the advantages and disadvantages facilitate to the position of the Yukon Territorial Government and not to the needs of the Indian people. From the start, it is apparent that any solution to resolve the "dual responsibility" of the Ministry of Department of Indian Affairs and Northern Development is a farce since the choices made are in support of the Yukon Act rather than neutral or the Indian Act.

A. Integrated School System

One of the advantages listed for this alternative is that it is the most economical. As stated previously, this would be true and has been true only on a short term basis. Because of the drop-out/push-out rate the unemployment rate and social welfare rate is high and on the increase. If the present system continues, the effect will only snowball and the dollars needed for human resources and welfare are more in the long run. As well, this system provides little educational mobility for Indian students. Since there is a present drop-out/push-out rate of near 90%, the mobility is present only for the White society. Because of this I add to the disadvantage column #4 In the long run economically more burdening to the people. #5 Little education mobility due to the system's forced push-out/drop-out rate.

Since it is irrelevant whether it is advantageous or not to the Yukon Territorial Government this so-called advantage must be totally deleted.

This approach cannot even be considered as an alternative to the Indian people. It is facilitating the destruction of our culture and of our people. There are no advantages to this system whatsoever.

B. Separate Indian School System

The advantages listed are all true. The disadvantages are debatable though. The mobility of students would not necessarily be jeopardized since there would be an increased success rate with more students finishing. The curriculum would include what is there now plus Native content and input. The only hampering of mobility would be that inflicted by the White society. The disadvantage #4 should be totally deleted. The immediate costs should not be a factor. For an initial extensive capital investment/operation and maintenance costs now, in the long term, would prove more beneficial for all - financially and humanly.

This alternative, even though it is relevant to the Indian people's needs, is not what the Yukon Indian people are asking for or view as the answer. What they want is to control and determine who teaches their children, what their children are taught, when their children are taught, where their children are taught, why their children are taught, and how their children are taught.

C. Yukon Territorial Government System with Band Schools in Selected Indian Communities.

Again, what Baker and MacArthur have listed as a disadvantage does not have to be viewed in that context.

1. The professional staffing problems do not have to exist. Community-based schools, such as the Kluane Tribal Brotherhood School, would obliterate a number of the high drop-out rate factors listed on Page Nine of the Report. Because of the success of such a program the continuity of employment and therefore employment benefits would be stable.
2. Because of the success of the students and content of curriculum it is doubtful that their mobility would be jeopardized.
3. It is amusing to see a disadvantage being a lack of choice for parents to send their children where they wish. What we are asking for right now is for that advantage! Parents should always have that choice. No Band School would be closed to any child.
4. Whether the option is acceptable to the Yukon Territorial Government or not is irrelevant. The question in determining advantage or disadvantage should be: Will it meet the needs and development of the Indian people?

This alternative is feasible and acceptable to the Yukon Indian people. It would let the individual Bands decide for themselves to what extent and level of control over their education they desire. It would be a step in the application of Indian control of Indian education but is only a part of the solution.

D. Y.T.G. System plus the Indian Education Centre Contribution.

#1 listed in the advantage column should be deleted. It should not be an advantage or disadvantage whether it is acceptable or not to the Yukon Territorial Government. We are trying to meet the educational needs of the Native people not the Territorial Government.

- The #2 advantage is questionable. The Yukon Indian Education Centre is needed but once the Centre is in operation it does not mean the problem of Indian Education is solved or can be ignored. The solution to the problem must be as big as the problem itself. One Centre is not the answer. The Centre cannot and should not be used as a token. What guarantee is there that, with the formation of the Yukon Indian Education Centre input into in-school services will be attained? The Centre will not satisfy Indian demands for meaningful Native input into the education system.

- Advantage #5 should be deleted. It may require minimal increase in Y.N.B. funding, yet it would require extensive funding for the amalgamation of all education departments and programs for Native concerns. To have advantages #3 and #4 to become a reality extensive and continuous funding will have to occur.

- The advantages are again questionable. #1 states that it is possible that the Centre would be a source of conflict between Y.T.G. and Y.N.B. The source of conflict between Y.T.G. and Y.N.B. cannot get much worse. The final results of any of the alternatives should be viewed as the important factors and in the context of whether it meets the wants and needs of the Indian people.

- The second disadvantage is not realistic. It is ridiculous to consider a Yukon Indian Education Centre without an escalation of costs. Since few programs exist now for and with Native input it is only natural that the

Centre will produce and establish a number of new programs. That is the purpose of the Yukon Indian Education Centre - or is it a token toy to calm and occupy the Indian people of the Federal Government?!

- #3 should not be listed as a disadvantage. It is the goal of the Indian people to accumulate and develop expertise and experience if a separate school system develops, it is what the Indian people feel is best. It is typical of Indian Affairs totalitarianistic ways to view the development of a people as a disadvantage.

- It is interesting to see disadvantage #4, which reads it would not guarantee any Indian control over in-school programs, and advantage #2, which reads it would satisfy Indian demands for meaningful Native input into the educational system, on the same page. How can the Indian demands be satisfied without Indian control over in-school programs? If the Indian people are going to be allowed to survive then we must have input and control throughout the formidable years i.e. throughout the education process of our children.

- This alternative has no disadvantages as far as the Indian people of the Yukon are concerned but it must be made clear that the Indian people of the Yukon do not feel that this will satisfy their needs and demands.

E. Formation of Indian School Board under Yukon School Ordinance.

- The formation of Indian school boards would not necessarily guarantee Indian control within the integrated system. From past experience, nothing is ever assured for the Indian people.

- The first listed disadvantage is a breach of the responsibility the Federal Government have to the Indian people. Funding of Indian education is the responsibility of the Federal Government through the British North America Act. The main problem in the Yukon is that the Federal Government is not willing to uphold their side of the Constitution.

- The Yukon School Ordinance in its present form is directly restrictive in allowing Indian control of in-school services. The opening and revamping of the School Ordinance is more than doubtful in lieu of the present Government.

G. Mandatory Indian Representation on School Committees with Enhanced Powers.

This alternative would be totally dependent on how and to what extent the powers were enhanced. Some form of Legislation would have to be passed through the Yukon Council to assure this.

- The second advantage listed must be made the third disadvantage. As stated in viewing alternative A there are no advantages to the present integrated system. Without a massive disturbance to the existing integrated system, the needs of the Yukon Indian cannot be met and severe repercussions will have to occur.

- If the enhanced powers are limited and the representation only a token motion by the Governments, then the self-concept of our people will be reinforced as a play-thing and as a child once more. Any so-called enhancement will be a facade under this arrangement.

- The first disadvantage is a fact, yet, if the amendment to the School Ordinance is for the betterment of all people (which it would be if it changed its restriction on Indian control), why should it be resisted? It is unfortunate that we must say that any progress and self-determination of the Indian people is not in harmony with the Yukon Territorial Government.

H. Renew the 1964 Federal-Territorial Education Agreement.

All the points listed in the advantage column must occur. We must have the funds presently spent on Indian education identified; special Indian education needs must be met by the Yukon Territorial Government; Indian participation must be provided in the school administration. As well, if the Agreement was renewed with complete consultation, approval, and signed by the Yukon Native Brotherhood, this alternative would guarantee Indian control of Indian education.

- The second disadvantage is irrelevant and should therefore be deleted. We are discussing the future of the Indian people which is between the Federal Government and the Yukon Indian Government only.

- This alternative, if negotiated between the Yukon Indian Government and the Federal Government could be a part of the solution.

Discussion of Alternatives

Alternative A - Integrated school systems with no program adaptation.

There are no advantages to this alternative and cannot be allowed to continue or be considered.

Alternative B - The Federal Government has the responsibility to the Indian people for their education unless some positive action is taken to change the present system for and by the Native people. This alternative will be the resulting demand.

Alternative C - Band schools in selected communities. There is a demand for this option which could be arranged through the re-negotiation of the Master Tuition Agreement with the Yukon Native Brotherhood as a party to all negotiations (an Agreement similar to which the Manitoba Indian Brotherhood has). The Kluane Tribal Brotherhood has gone ahead with this concept. The term "selected" Indian communities would have to be viewed with great consideration. Who would have the right to select? Any Indian Band must have the right to choose who, what, when, where, how, and why their children are being taught.

Alternative D - Yukon Territorial System with Indian Education Centre Input.

The word "input" must be deleted. The meaning of the word "input" has limitations with its use. The Yukon Indian Education Centre cannot be dependent on who is the Minister or who is on the Yukon Council. The word "with" denotes equality and respect.

There is no denying the need for the Yukon Indian Education Centre as proposed at the 1978 C.Y.I. General Assembly but it is not the only answer. We cannot accept just one alternative as a solution - there is not just one solution.

Alternative E - Indian Public and/or Separate School District under the Yukon School Ordinance.

The Yukon Indian people do not want to be bordered off into districts in another attempt by the Federal and Territorial Governments to dominate and force co-opt them into their system.

Alternative F - Private schools.

This is the same as alternative C in advantages , disadvantages and conclusion.

Alternative G - Mandatory Indian representation on school committees with increased power.

This alternative would be totally dependent on how and to what extent the powers were enhanced. Local control would not necessarily be guaranteed. Even mandatory representation can be tokenism and not utilized. There is a definite need for more Native representation on school committees though.

Alternative H - Renew Federal/Territorial Agreement. This alternative would have to be negotiated between the Yukon Indian Government and the Federal Government. The funds spent on Indian education must be identified, as well, the Y.T.G. must start meeting the education needs of the Indian people. This would not be decisive in the fact that it would only be one part of the total approach to meet the educational needs of the Native people of the Yukon.

In summary, it is a combination of a number of the listed alternatives that must occur to be acceptable. We need the Yukon Indian Education Centre. We need community-based schools. We need representation and participation on all bodies that have decision-making authority in the education process. We must have Indian control of Indian education.

- A Federal/Territorial Agreement will have no validation to the Indian people. Any agreement must be negotiated, approved and signed by the Yukon Indian Government.
- The Indian people have to do more than participate in the decision-making process. The Yukon Indian must be able to control and determine the education of their children.
- Any group, set up as a "liaison" committee must be approached with great caution. How much power would this group have over or in influencing Yukon Territorial Government? How much power would this committee have over the Yukon Indian Education Centre? To whom would the committee be responsible? With the present philosophy of the Yukon Territorial Government, it would be more than just a mere conflict of interest to be responsible to both. Would this be another "token" committee with little, if any influence on either group?

- Many things including Constitutional Agreements, Treaty Agreements, Contracts, and Policies, have looked incredibly neat and beneficial on paper. Yet, how many of these agreements have ever been worth more than the paper on which they were written?

- The Indian Education Liaison Committee and its role as suggested in this paper would have to be viewed in the total context of negotiation and in the context with all that is and should be obtained.

GENERAL RECOMMENDATIONS AND DEMANDS

1. It is a demand that the Indian people have involvement in the total educational process of their children. The Department Band Training Unit in the Yukon should definitely consider how it might be of assistance in this regard, as well, the Territorial Government should take the initiative in devising methods of ensuring Indian participation in the areas of education. The Federal Government should financially support the development and implementation of educational programs through the Native organizations.
2. The Indian parent-school relationship requires strengthening. This does require more initiative on the part of the school staff and greater use of Indian facilities in homes as meeting places.
3. The educational Administrators, particularly the Superintendents based in Whitehorse, must start to work more closely with Band Chiefs and Councils.
4. Extensive training, programs, and development must take place in the areas of Native curriculum and education.
5. Problems exist both academically and socially for students from smaller communities attending school in Whitehorse. Community-based schools and special counselling aides must occur.
6. Parents express concern over difficulties facing Indian post-secondary students in the South. A review of the special counselling needs for these students and support mechanisms for them must be reviewed and instilled immediately.
7. The Territorial Government must start to pursue vigorously its policy of promoting the greater involvement of Native people in an increasing

number of roles in the education system. These would include administration, teaching, teacher's support, counselling, and community liaison work. The Department of Education should investigate the interest of non-native adults, including teachers, in learning local languages.

8. In order to ensure that the special educational needs of Indian children are being met, statistics must be kept.
9. In order to ensure that the special educational needs of the Indian people are being met the number of dollars spent on education must be made available.
10. Extensive curriculum development and Native-oriented materials and resources must occur. These developments must occur through the Native organizations.
11. The Policy Paper on Indian Control of Indian Education must be made applicable for the Territories.
12. The survival of the culture of the Indian people of the Yukon must be guaranteed under self-control and self-determination.

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